BAHAAR -E- TEHREER

PART 7

ABDE MUSTAFA OFFICIAL

άβουτ ύς

Abde Mustafa Official Ek Islami Tanzeem Hai Jo Ahle Sunnat Wa Jama'at Ke Manhaj Par Kaam Kar Rahi Hai
Is Tanzeem Ka Maqsad Quraano Sunnat Ki Taleemat Ko Aam Karna Hai Aur Khidmat E Khalq Bhi Isi Maqsad Ke Tehat Hai

Sana 2014 Isvi Mein Hindustan Ke Shehar Hazaribagh Se Chand Logon Ne Mil Kar Is Safar Ka Aaghaz Kiya Phir Aage Chal Kar Kayi Log Is Me Shamil Hote Gaye Aur Bahut Hi Qaleel Muddat Mein Abde Mustafa Official Ek Tanzeem Ban Kar Saamne Aayi

Aaghaz Is Tarah Hua Ke Logon Mein Ilm Ki Kami aur Amal Se Doori Ko Dekhte Huye Haftawaar Ijtema'aat Ka Ehtimam Kiya Gaya Jis Mein Har Hafte Alag Alag Gharon Me Mehfil Sajayi Jaati Phir Ilmi Aur Islaahi Bayanat Diye Jaate Aur Iske Liye Ulama -e- Ahle Sunnat Ko Mad'oo kiya Jaata Tha
Kayi Maheeno Balki Ek Saal Se Zaaid Ye Silsila Jaari Raha, Is Ke Sath Sath Yadgaar Ayyam Ki Munasibat Se Jalse Karwana, Milaadun Nabi Ke Juloos Ka Ehtimam Karna Aur Khalq Ki Khidmat Bhi Jaari Rahi

Is Ke Baad Hum Ne Electronic Media Ke Zariye Tezi Se Phail Rahi Buraiyon Ko Dekha To Mahsoos Hua Ke Is Maidan Mein Bhi Utarne Ki Sakht Zaroorat Hai Aur Phir Apne Maqsad Ke Husool Ke Liye Hum Ne Is Taraf Rukh Kiya

Mukhtalaf Social Networking Websites Aur Applications Par Jab Kaam Shuru Kiya Gaya To Bahut Ki Kam Waqt Mein Badhti Maqbooliyat Ko Dekh Kar Is Ka Yaqeen Ho Gaya Ke Is Maidan Me Kaam Karna Kitna Zaroori Hai
Is Ke Liye Hum Ne Facebook, WhatsApp, Blogger Aur Baad Mein Telegram, Instagram, YouTube aur Website Ko Zariya Bana Kar Logo Tak Pahuchane Ki Koshish Ki
Tanzeem Se Munsalik Har Shakhs Ki Pur Khuloos Kawisho Ne Bahut Jald Apna Rang Dikhaya Aur Dekhte Hi Dekhte Ye Naam "Abde Mustafa Official" Hazaaro Logon Ne Jaan Liya

Read more...

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Is Tanzeem Ki Janib Se :

Ilmi, Tehqeeqi Aur Islaahi Tehreero Ko Aam Kiya Jata Hai Taaki Logon Ke Aqaido Nazariyat Aur Aamaal Ki Islaah Ho Sake,
Tehqeeqi Mauzu'at Par Risaale Tarteeb Diye Jate Hain,
Kutub Wa Rasail Ko Telegram Ke Zariye Aam Kiya Jata Hai,
Tehreerat Aur Rasail Ko Chand Mukhtalaf Zubaano Me Tarjuma Kar Ke Aam Kiya Jata Hai Taaki Zyada Logon Tak Paigham Pahunchaya Jaa Sake,
WhatsApp Par Saikdo Groups Mein Logon Ko Jod Kar Mukhtalaf Mauzuaat Par Tehreerein Waghaira Bheji Jaati Hain,
YouTube Par Videos Record Kar Ke Upload Ki Jaati Hain,
Instagram Par Tasweerein Upload Ki Jaati Hain Jo Aayaat, Ahadees Aur Aqwal Par Mushtamil Hoti Hain,
In Ke Ilawa Sunniyo Ke Aapas Mein Nikah Ke Liye Ek Service Banaam "E Nikah Service" Shuru Ki Gayi Hai Jahan Poore Hindustan Se Nikah ke Liye Sunni Ladke Aur Ladkiyon Ki Profile Banayi Jati Hai Taaki Log Aasani Se Rishte Talaash Kar Sakein,
Ab Tak Ahle Sunnat Ke Liye Koi Khaas Aisi Service Maujood Nahi Thi Allah Ki Taufique Se Humein Is Par Bhi Kaam Karne Ka Mauqa Mila

Ye Safar Jaari Hai Aur Har Din Ye Koshish Ki Jaati Hai Ke Ise Pehle Se Behtar Banaya Jaaye Aur Bade Se Bade Paimane Par Kaam Kiya Jaaye Insha Allah Ye Koshishein Is Tanzeem Ke Saath Mil Kar Kaam Karne Walon Ke Liye Maghfirat Ka Zariya Hongi Aur Us Din Jab Logon Ke Aamal Zaahir Honge Aur Hisabo Kitab Hoga To Ye Aaj Ka Kaam Us Din Ke Liye Aaram Hoga, Insha Allah

Abde Mustafa Official

UNHEIN WASILA KYUN NA BANAAU

Khalifa -e- Aala Hazrat, Hazrat Allama Ziyauddin Ahmad Madni Rahimahullahu Ta'ala Se Ek Shakhs Ne Puchha :

Tawassul Ke Jaayez Hone Par Kya Daleel Hai?

Aap Ne Farmaya Ke Allah Ta'ala Ka Ye Farman Daleel Hai :

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ ابْتَغُوْۤا اِلَيْهِ الْوَسِيْلَةَ (المائدة:35)

Tarjuma : Aye Iman Waalo! Allah Ta'ala Se Daro Aur Usi Ki Taraf Wasila Talash Karo

Us Shakhs Ne Kaha Ke Is Aayat Mein To Wasila Se Muraad Aamaal -e- Saaliha Hain

Aap Rahimahullah Ne Farmaya : Humare Aamaal Maqbool Hain Ya Mardood?

Us Ne Kaha : Mujhe Kya Maloom?

Aap Ne Farmaya : Huzoor ﷺ Bargaah -e- Khuda Mein Maqbool Hain Ya Nahin?

Us Ne Kaha : Yaqeenan Maqbool Hain

Aap Ne Farmaya : Jab Aamaal -e- Saaliha Ko Wasila Banaya Ja Sakta Hai Jin Ki Qabooliyat Mashkook Hai,

To Huzoor -e- Akram ﷺ Ko Wasila Kyun Nahin Banaya Ja Sakta Jo Yaqeenan Maqbool Hain

(انظر:عقائد و نظریات،چوتھا باب، ص137)

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ISHQ SE ALLAH KI PANAH

Maidan -e- Arafat Mein, Sayyiduna Abdullah Bin Abbas Ke Saamne Ek Naujawan Pesh Kiya Gaya Jo Is Qadr Kamzor Ho Chuka Tha Ke Us Ki Haddiyo Par Maans Bhi Baaqi Nahin Raha Tha

Aap Ne Puchha : Is Ke Saath Aisa Kyun Hua?

Logon Ne Kaha : Ishq Ne Is Ka Ye Haal Kar Diya

Us Din Se Sayyiduna Ibne Abbas Radiallaho Ta'ala Anho Rozana Ishq Se Allah Ki Panah Maangte The

(انظر:الداءوالدواء، فصل:ودواءھذاالداءالقتال، ص497،ط دارعالم الفوائدمکۃالمکرمۃ، س1429ھ)

Jo Khush Naseeb Ishq Mein Mubtala Nahin Huye, Unhein Aafiyat Ki Dua Karni Chahiye, Kyun Ki:

Bachta Nahin Hai Koi Bhi Beemar Ishq Ka
Ya Rab! Na Ho Kisi Ko Ye Aazaar Ishq Ka

Aur Jo Mubtala Ho Chuke Hain, Unhein Himmat Haarne Ke Bajaye Apne Karam Waale Rab Ki Taraf Dekhna Chahiye
Us Ke Khazano Mein Koi Kami Nahin, Wo Jo Chahe, Jab Chahe, Jaise Chahe Ata Kar Sakta Hai

مَا كَانَ عَطَآءُ رَبِّكَ مَحْظُوْرًا

"Tere Rab Ki Ata Par Koi Pabandi Nahin"

Uljhe Huye Zahan Ko Sukoo Deta Hai
Insan Ko Soch Se Fuzoo Deta Hai
Dekha Hoga Kabhi Barasta Baadal??
Wo Dene Pe Aa Jaaye To Yun Deta Hai!!

ALLAMA QAARI LUQMAN SHAHID

HAI WO RAHMAT KA DARYA HUMARA NABI

Imam Qaazi Iyaaz Maaliki Alaihi Rahma Likhte Hain :
Ek Riwayat Mein Hai Ke Huzoor ﷺ Ne Hazrate Jibreel Alaihissalam Se Daryaft Farmaya Ke Kya Meri Rahmat Se Tum Ko Bhi Kuchh Hissa Mila Hai? Arz Ki :

نعم، کنت اخشی العاقبة فامنت لثناء اللہ عزوجل علی بقولہ "ذی قوۃ عند ذی العرش مکین مطاع، ثم امین" (التکویر: 21،20)

Haan, Main Apne Anjaam Wa Aakhirat Se Darta Tha, Allah Ta'ala Ne Meri Mad'h Mein Ye Aayat -e- Kareema "Jo Quwwat Waala Hai, Maalik -e- Arsh Ke Huzoor Izzat Waala Wahan Us Ka Hukm Maana Jaata Hai, Amanatdaar Hai" Aap ﷺ Par Naazil Farmayi To Ab Be Khauf Hoon

(انظر: الشفاء بتعریف حقوق المصطفی، ص58۔

وشفا شریف اردو، ص24،25۔

والمواھب اللدنیۃ، ج3، ص170)

Humare Aaqa ﷺ Rahmatullil Aalameen Hain Aur Koi Aisa Nahin Hai Jise Aap Ki Rahmat Se Hissa Na Mila Ho

Jis Ki Do Boond Hai Kausaro Salsabeel
Hai Wo Rahmat Ka Darya Humara Nabi

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BAHAAR -E- SHARIAT - ILM KA KHAZANA

Kitabein To Bahut Hain Lekin Bahaar -e- Shariat Ki Baat Hi Juda Hai

Urdu Zubaan Mein Koi Aisi Kitab Nahin Jise Bahaar -e- Shariat Ke Muqable Mein Pesh Kiya Ja Sake

Ye Kitab Bees (20) Hisso Par Mushtamil Hai, Is Ke Ibtedayi Chhe (6) Hisso Ke Baare Mein Khud Saahib -e- Bahaar -e- Shariat, Hazrat Allama Mufti Amjad Ali Aazmi Rahimahullahu Ta'ala Likhte Hain Ke Is Mein Rozmarra Ke Aam Masail Hain, In Chhe Hisso Ka Har Ghar Mein Hona Zaroori Hai Taaki Aqaid, Taharat, Namaz, Zakaat Aur Hajj Ke Fiqhi Masail Aam Faham Salees Urdu Zubaan Mein Padh Kar Jaayezo Najayez Ki Tafseel Maloom Ki Jaaye

Is Kitab Ka Pehla Hissa Jo Aqaid Ke Bayaan Par Hai, Qabil -e- Tareef Hai

Behtareen Andaaz Mein Aqaid -e- Ahle Sunnat Ko Bayaan Kiya Gaya Hai, Is Mein Jo Tarz Apnaya Gaya Hai Wo Dil Lubhane Waala Hai

Aqaid -e- Batila Ka Ilmi Andaaz Mein Radd Bhi Kiya Gaya Hai, Ulama Ho Ya Awaam Sab Ko Is Ka Mutala Karna Chahiye

Rozana Dars Dene Ke Liye Ye Ek Behtareen Kitab Hai, Kayi Masjido Mein Aisi Kitabo Se Dars Diya Jaata Hai Jis Mein Hikayaat Waghaira Ki Kasrat Hoti Hai Jis Se Samayeen (Listeners) Ko Koi Khaas Fayeda Nahin Hota, Agar Is Kitab Se Dars Diya Jaaye To Aqaid Ki Malumaat Ke Saath Saath Rozmarra Ke Masail Bhi Maloom Ho Jayenge

Is Kitab Ki Ahmiyat Ka Andaza Is Baat Se Bhi Lagaya Ja Sakta Hai Ke Is Ki Tasneef Ka Arsa Taqreeban 27 Saal Hai!

Is Kitab Ka Ek Naam "Aalim Banane Waali Kitab" Bhi Hai Aur Yaqeenan Jo Shakhs Is Kitab Ko Mukammal Padh Kar Achhi Tarah Samajh Le Wo Aalim Hai

Ulama -e- Ahle Sunnat Ne Bhi Is Kitab Ko Aalim Banane Waali Kitab Tasleem Kiya Hai

Aaj Humari Awaam Balki Afsos, Kayi Khawas Bhi Kitabo Se Door Ho Chuke Hain Aur Yahi Wajah Hai Ke Ek Achhi Khaasi Tadaad Ilm Se Door Ho Gayi

Bahaar -e- Shariat Jaisi Kitab Humare Darmiyan Maujood Hai Aur Ye Sirf Kitab Nahin Balki Ek Anmol Khazana Hai Jise Humein Pehchanne Ki Zaroorat Hai

Humari Zimmedari Hai Ke Aisi Kitabo Ko Khoob Aam Karein Aur Khud Bhi Padhein

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AWLAAD KE JAZBAAT

Maine Ek Aadmi Ko Dekha Jo Apni Beti Ko Sirf Is Liye Zado Kob Kar Raha Tha Ke Us Ne Ye Kyun Kaha :
"Abbu Ji, Mera Fulaan Jagah Nikah Kar Do!"
Mujhe Bahut Taras Aaya, Maine Use Kaha :
Mere Bhai! Ise Bilkul Na Maaro, Jab Beta Beti Bol Kar Keh Dein To Un Ka Nikah Kar Dena Chahiye
Waise Bhi Baap Ke Liye Bahut Zaroori Hai Ke Beti Ka Nikah Karne Se Pehle Us Ki Raaye Le, Agar Us Ka Dil Kisi Aur Taraf Maayil Ho To Us Ka Lihaaz Kare, Taaki Baad Mein Fitna Paida Na Ho
Ishq Bahut Badi Beemari Hai, Is Se Badi Beemari Kya Ho Sakti Hai!!

(ملخصًا: المبسوط للسرخسی، کتاب النکاح، ج4، ص192، 193، داراحیاء التراث العربی بیروت)

Baaz Bachhe Jab Jawani Ki Dahleez Par Qadam Rakhte Hain To Un Mein Ishqo Muhabbat Waali Hiss Bedaar Ho Jaati Hai

Ye Ek Fitrati Zauq Hai, Jis Ke Saath Muqabla Nahin Kiya Ja Sakta, Haan Walidain Ka Ye Farz Zaroor Hai Ke Is Ka Durust Raasta Mutayyan Karein

Mash'hoor Sufi Aur Waliullah, Hazrate Yahya Bin Maaz Raazi Rahimahullah Se Kisi Ne Kaha :

Aap Ka Beta Fulani Aurat Par Aashiq Ho Gaya Hai

Aap Ne Farmaya : Saari Tareef Us Allah Ke Liye Hai Jis Ne Mere Bete Ko Insano Waali Tabiyat Ata Farmayi

(انظر: الداءوالدواء، ص508، ط دارعالم الفوائدمکۃ المکرمۃ، س1429ھ)

Ek Arabi Shayar Kehta Hai :

اذا انت لم تعشق ولم تدر ما الھوی

فقم واعتلف تبنا فانت حمار

Jab Tum Kisi Par Aashiq Nahin Huye To Tum Ne Muhabbat Ko Samjha Hi Nahin, Is Liye Uth Jar Ghaas Charo, Tum Gadhe Ho (Aur Muhabbat Bhare Jazbaat Ko Samajhna Insano Ka Kaam Hai, Gadho Ka Nahin!)

Is Silsile Mein Kuchh Guzarishaat Hain :

(1) Shuru Se Hi Apne Bachho Ki Nigrani Karein Aur Unhein Ghair Mahram Aurato/Mardo Mein Ghulne Milne Se Baaz Rakhein

(2) Unhein Rasool -e- Paak ﷺ Ki Muhabbat Sikhayein Taaki Wo Ishqe Rasool Mein Parwaan Chadhein, Aur Yaade Huzoor Mein Hi Aansu Bahayein

(3) Agar Aap Shuru Se Bachho Ki Nigahdasht (Dekh Bhaal) Nahin Kar Sake Aur Wo Ishqiya Mamlaat Mein Mubtala Ho Gaye Hain To Fitrat Ke Khilaf Jung Na Karein, Balki Un Ke Nikah Ka Bandobast Karein

(4) Aap Ka Beta/Beti Jis Jagah Nikah Ke Liye Zidd Kare, Agar Wo Log Aap Ki Samajh Se Baahar Hain To Bachho Ko Pyaar Aur Daleel Se Samjhayein, Agar Un Ke Mamlaat Hadd Se Badhe Na Huye To Maan Jaayenge Lekin Agar Mamlaat Had Se Tajawuz Kar Gaye Huye To Aap Maan Jaiyega

(5) Jis Tarah Aap Bachpan Mein Apne Bachho Ki Har Khushi Ka Lihaaz Rakhte Aaye Hain, Isi Tarah Nikah Ke Maamle Mein Bhi Rakhein

Bahut Dafa Aise Hua Hoga Ke Aap Ke Bete/Beti Ne Aap Ke Khilafe Mizaaj Kaam Kiya, Lekin Aap Un Ki Khushi Ke Liye Khamosh Reh Gaye, Aur Unhein Duayein De Kar Apna Dil Saaf Kar Liya

Isi Tarah Nikah Ke Maamle Mein Bhi Un Ki Pasand Ka Lihaaz Karein, Aur Unhein Dua -e- Khair Se Nawaz Kar Chup Ho Jaayein, Allah Paak Behtar Karega

ALLAMA QAARI LUQMAN SHAHID SAAHIB

SAB PE NAZRE KARAM

Hazrate Jareer Radiallaho Ta'ala Anho Se Marwi Hai Ke Nabiye Kareem ﷺ Ek Ghar Mein Dakhil Huye To Ghar (Logon Se) Bhar Gaya

Hazrate Sayyiduna Jareer Wahan Gaye To (Andar Jagah Na Hone Ki Wajah Se) Ghar Ke Baahar Baith Gaye

Nabiye Kareem ﷺ Ne Unhein Dekha To Apna Ek Kapda Lapet Kar Un Ki Taraf Phenka Aur Farmaya Ke Is Par Baith Jaao

Hazrate Sayyiduna Jareer Ne Kapda Pakda Aur Apne Chehre Par Laga Kar Use Bosa Diya

(انظر:الانوار فی شمائل النبی المختار اردو ترجمہ بہ نام شمائل بغوی، ص225،226،ر245)

Sahaba Ki Tadaad Laakho Mein Hone Ke Bawajood Bhi Aisa Nahin Hua Ke Nabiye Kareem ﷺ Ki Nazre Inayat Se Koi Mahroom Raha Ho

Aap ﷺ Har Ek Ki Taraf Mutawjjeh Hote The Aur Isi Tarah Aap ﷺ Apni Ummat Ki Bhi Khabar Rakhte Hain

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KYA ISLAM PYAAR KARNE KI IJAZAT DETA HAI?

Ek Ladke Ne Mujh Se Sawal Kiya Ke Kya Islam Kisi Ladki Se Pyaar Karne Ki Ijazat Deta Hai?

Us Ki Muraad "Shadi Se Pehle" Waala Pyaar Thi

Maine Kaha : Jis Tarah Aaj Kal Pyaar Hota Hai, Us Ki Ijazat To Nahin Deta Lekin Agar Kisi Ko Pyaar Ho Jaaye To Islam Us Ki Rahnumayi Zaroor Karta Hai

Awwalan To Pyaar Ki Beemari Se Bachne Ki Poori Koshish Karni Chahiye Lekin Agar Kisi Ko Kisi Se Pyaar Ho Jaaye To Sabr Se Kaam Lena Chahiye, Pyaar Ek Ghair Ikhtiyari Amal Hai Jis Par Qaabu Paana Bahut Mushkil Hai, Ye Fitri (Natural) Hai Jis Se Jung Kar Ke Jeetna Mumkin Nahin

Pyaar Karne Waalo Ko Daantne, Maarne Aur Sakhti Karne Se Behtar Hai Ke Unhein Pyaar Se Samjhaya

Jaaye Aur Jahan Tak Ho Sake Un Ki Madad Ki Jaaye Yaani Un Ka Nikah Karwa Diya Jaaye

Agar Hum Un Ke Saath Zabardasti Karte Hain To Fitne Ka Andesha Hi Nahin Balki Yaqeen Hai

Nabiye Kareem ﷺ Ka Farman Is Silsile Mein Harfe Aakhir Hai :

لم یر للمتحابین مثل النکاح (ابن ماجه، مشکوٰۃ)

Do Pyaar Karne Waalo Ke Liye Nikah Se Behtar Koi Hal Nazar Nahin Aata

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KYA PYAAR KARNA GUNAH HAI?

Kayi Ladke Aur Ladkiyo Ke Zahan Mein Ye Sawal Aata Hoga Ke Kya Pyaar Karna Gunah Hai? Is Ka Jawab Yahi Hai Ke Jo Pyaar Ka Tariqa Is Zamane Mein Raayij Hai Wo Gunah Nahin Balki Kayi Gunaho Ka Majmua Hai

Abhi Jis Pyaar Ka Bazaar Garam Hai Us Ki Shuruaat Hi Ghalat Tariqe Se Hoti Hai

Ek Ladka, Jis Ne Pehle Se Soch Rakha Hota Hai Ke Mujhe Apne "Sapno Ki Rani" Talash Karni Hai Aur Ek

Ladki Jise Apne "Sapno Ke Rajkumar" Ki Talash Hoti Hai
Ab Zaahir Si Baat Hai Ke Use Dhoondne Ke Liye Nigahein Daudani Hongi Aur Jab Tak Wo Nazar Aayegi Ya Aayega Tab Tak Hum Gunaho Ki Dehleez Par Qadam Rakh Chuke Honge
Jis Se Nikah Karna Haraam Nahin Hai, Use Dekhna Jaayez Nahin Hai Lihaza Maloom Hua Ke Pyaar Ki Gaadi Shuru Hone Se Pehle Hi Gunaho Ka Silsila Shuru Ho Gaya
Ye To Shuruaat Thi, Phir Aage Aage Dekhiye Hota Hai Kya.......,
Phir Dil Ki Baat Batayi Jaati Hai Yaani Propose Kiya Jaata Hai, Us Se Bhi Pehle Baatein Ki Jaati Hain Aur Aise Kaam Kiye Jaate Hain Jis Se Saamne Waala/Waali Khush (Impress) Ho Jaaye, Ye Sab Gunah Nahin To Aur Kya Hain?
Haan Agar Kisi Ko Aisa Pyaar Hua Ke Achanak Kisi Par Ek Nazar Pad Gayi Aur Apna Dil Kho Baitha To Ab Use Chahiye Ke Nikah Ki Koshish Kare Aur Kamyabi Na Mile To Sabr Kare

Gunaho Bhare Marahil (Steps) Yaani Propose Karna, Tohfe Dena, Impress Karne Ke Liye Shobde (Kartab) Dikhana Waghaira Ke Bajaye Allah Ta'ala Se Khair Talab Kare Aur Jaayez Tariqe Se Pyaar Ko Paane Ki Koshish Kare

ABDE MUSTAFA

BETI WIDA HO RAHI HAI

Hazrate Asma Fazari Rahimahullah Ki Beti Wida Ho Rahi Hai......,

Aap Rahimahullah Ne Rukhsati Ke Waqt Apni Beti Se Farmaya :

Beti! Aaj Agar Tumhari Walida Zinda Hoti To Mujh Se Zyada Wo Is Baat Ki Haqdaar Hoti Ke (Is Mauqe Par) Tumhari Tarbiyat Kare, Magar Ab Mera Haque Banta Hai Ke Tumhein Samjhaun Lihaza Jo Kuchh Main Kehne Ja Raha Hoon Use Achhi Tarah Samajh Lo

Jis Ghar Mein Tum Ne Parwarish Paayi Ab Us Se Rukhsat Ho Kar Tum Aise Bichhaune Ki Taraf Ja Rahi Ho Jise Tum Nahin Pehchanti Aur Aise Rafeeq Ke Paas Ja Rahi Ho Jis Se Tum Na Manoos Ho Lihaza Tum Us

Ke Liye Zameen Ban Jaana Wo Tumhare Liye Aasman Ban Jayega,
Tum Us Ke Liye Bistar Ban Jaana Wo Tumhare Liye Sutoon (Pillar) Ban Jayega,
Tum Us Ki Baandi (Kaneez) Ban Jaana Wo Tumhara Ghulam (Taabedar) Ban Jayega,
Na To Har Waqt Us Ke Qareeb Rehna Ke Wo Tum Se Bezaar Hi Ho Jaaye Aur Na Itna Door Hona Ke Wo Tumhein Bhool Hi Jaaye Balki Agar Wo Khud Tumhare Qareeb Ho To Tum Bhi Us Ke Qareeb Ho Jaana Aur Agar Tum Se Door Ho To Tum Bhi Us Se Door Rehna,
Us Ke Naak, Kaan Aur Aankh Ki Hifazat Karna (Is Tarah) Ke Wo Tum Se Sirf Khushbu Hi Soonghe, Achhi Baat Ke Ilawa Kuchh Na Sune Aur Khubsoorati Ke Ilawa Kuchh Na Dekhe

(انظر: قوت القلوب، الفصل الخامس والاربعون، ج2، ص421 بہ حوالہ اسلامی شادی، ص98،99)

In Chand Naseehato Mein Khushiyo Ka Zakheera Poshida Hai
Ladkiya Agar In Baato Par Amal Karein To Un Ki Azdwaji Zindagi (Married Life) Humesha Aabad Rahegi

ABDE MUSTAFA

JANNATI ZEWAR - AURATO KE LIYE EK BEHTAREEN KITAB

"Jannati Zewar" Is Naam Se Milte Julte Naamo Ki Aur Bhi Kuchh Kitabein Hain, Hum Jis Ki Baat Kar Rahe Hain Wo Hazrate Allama Abdul Mustafa Aazmi Alaihirrahma Ki Tasneef Hai

Ye Kitab Aurato Ke Liye Bahut Mufeed Hai

Kitab Ke Aaghaz Mein Ikhtesar Ke Saath Bayaan Kiya Gaya Hai Ke Huzoor -e- Akram ﷺ Ki Aamad Se Pehle Aurato Ke Kitne Bure Halaat The Aur Un Ke Huqooq (Rights) Ko Kis Tarah Qadmo Tale Raunda Ja Raha Tha, Phir Huzoor Ki Aamad Se Aurato Ko Kya Izzatein Aur Bulandiya Naseeb Huyi

Is Ke Baad Kitab Mein Aurat Ki Zindagi Ke Mamlaat Par Tafseeli Kalaam Kiya Gaya Hai

Bachpan, Bulooghat, Nikah Waghaira Anaween Ke Ziman Mein Biwi Ko Kaisa Hona Chahiye, Bahu Ke Faraiz, Ek Dusre Ke Huqooq, Parde Ke Ahkam Waghaira Ko Bayaan Kiya Gaya Hai

Phir Akhlaqiyat Par Likhte Huye Musannif Ne Buri Aadato Aur Achhi Aadato Ko Bayaan Kiya Hai

Ghussa, Hasad, Lalach, Kanjusi, Takabbur, Chughli, Gheebat, Jhoot, Badgumani, Riyakari Aur Phir Qana'at, Hilm, Sabr, Shukr, Haya Aur Saadgi Ki Tafseel Shamil -e- Bayaan Hai

Rusoomat Ka Bayaan Dilchasp Hone Ke Saath Saath Malumaati Bhi Hai Aur Zamane Ke Mutabiq Zaroori Masail Is Mein Darj Kiye Gaye Hain

Jahez Ki Rasm, Tahwaro Ki Rasmein, Muharram Ki Rasmein Aur Phir Majalis Wa Fatiha Waghaira Ki Unwan Dekhne Ko Milte Hain

Imaniyat, Ibadaat Aur Islamiyat Ke Bayaan Mein Saikdo Fiqhi Masail Maujood Hain Jin Ka Seekhna Har Aurat Par Farz Hai

Is Ke Ilawa Sunnato Aur Aadab Ko Bhi Bayaan Kiya Gaya Hai

Uthne Baithne Ke Tariqe Se Le Kar Khane Peene Aur Sone Jaagne Tak Ka Bayaan Maujood Hai

Aakhir Mein Un Nek Aur Paak Aurato Ka Tazkira Kiya Gaya Jai Jin Ki Zindagi Aurato Ke Liye Namoona Hai

Ummahatul Momineen, Kayi Sahabiyaat Aur Salihaat Ki Zindagiyo Ke Kuchh Pahluo Ko Naqal Kiya Gaya Hai Aur Phir Hidayaat Bayaan Karne Ke Baad Amaliyaat Ke Tehat Mukhtalaf Surato Aur Aayaat Se Ilaaj Bayaan Karte Huye Kitab Ko Takmeel Tak Pahunchaya Gaya Hai

Aurato Ko Is Kitab Ka Muatala Karna Chahiye, Ye Urdu Aur Hindi Mein Maujood Hai

ABDE MUSTAFA

PYAAR AUR KHUDKUSHI

Mere Ek Dost Ki Bahan Ko Kisi Ladke Se Pyaar Ho Gaya

Us Ne Ghar Mein Nikah Karne Ki Zidd Ki Lekin Ghar Waalo Ne Ladka Pasand Na Hone Ki Wajah Se Mana Kar Diya

Israar Karne Par Bhi Jab Ghar Waale Raazi Na Huye To Na Ummeed Ho Kar Us Ne Khud Ko Phansi Par Latka Kar Jaan De Di!!!

Ye To Ek Waqiya Hai, Aise Na Jaane Kitne Waqiyaat Runuma Huye Hain

Ek Report Ke Mutabiq Har Saal Hazaaro Log Pyaar Mein Nakaam Hone Ki Wajah Se Khudkushi Karte Hain Humein Lagta Hai Ke Aisa Kuchh Hone Ke Baad Ghar Waalo Ko Afsos Ke Saath Saath Is Baat Ka Ehsaas Bhi Zaroor Hota Hoga Ke Unhone Nikah Se Inkar Kar Ke Ek Badi Ghalati Ki Hai

Agar In Mamlaat Mein Nikah Karwa Diya Jaaye To Aise Hadsaat Nahin Honge

Pehli Ghalati To Yahi Hai Ke Bachho Ko Achhi Tarbiyat Nahin Di Aur Jab Mamla Yahan Tak Aa Jaaye To Un Ki Madad Karne Ke Bajaye Koi Dusri Ghalati Na Karein

ABDE MUSTAFA

RISHTA JOD DEIN YA PHIR TOD DEIN?

Irshade Baari Ta'ala Hai :

وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِي الْاَرْضِ ۙ اُولٰٓئِكَ لَهُمُ اللَّعْنَةُ وَ
لَهُمْ سُوْٓءُ الدَّارِ (الرعد:25)

"Aur Jise Jodne Ka Allah Ne Hukm Farmaya Hai Use Kaat'te Hain Aur Zameen Mein Fasad Phailate Hain, Unke Liye Lanat Hi Hai Aur Unke Liye Bura Ghar Hai."

Rasoolullah ﷺ Ne Farmaya :
Jis Gunaah Ki Saza Dunya Mein Bhi Jald Hi De Di Jaye Aur Uske Liye Aakhirat Mein Bhi Azab Rahe Wo Baghawat Aur Qata Rahmi Se Badh Kar Nahi (Yaani Ye Gunah Yahan Aur Akhirat Dono Mein Azab Ka Saman Hai)

(ترمذی، کتاب صفة القيامة، ۲۲۹/۴، الحديث:۲۵۱۹)

Yaani Ke Aise Kitne Log Hain Jo Rishto Mein Daraar Paida Karne Ki Koshish Karte Hain Aur Kuchh Aise Hain Jo Aapasi Rishtedaro Mein Aise Mashware Pesh Karte Hain Jin Se Ek Achha Kaam Bante Bante Ruk Jaata Hai
Wo Is Baat Ka Thoda Bhi Khayal Nahi Karte Ke Unke Mashware Islaah Ke Naam Par Rishte Jodne Ka Nahi Todne Ka Kaam Kar Rahe Hain.
Dusre Wo Hain Jo Unki Baaton Ko Patthar Ki Lakeer Samajh Kar Rishto Ko Jodne Waale Amal Se Duri Ikhtiyar Kar Lete Hain.
Hakeemul Ummat Mufti Ahmad Yaar Khan Naeemi Rahmatullah A'laih Ek Hadees Ke Tahat Farmate Hain Ke Musalmano Se Achha Gumaan Karna Un Par

Badgumani Na Karna Ye Bhi Achhi Ibadat Mein Se Ek Hai.

(مراۃالمناجیح،۶۲۱/۶)

Ek Martaba Hazrat Abu Huraira Radiallahu A'nhu Ahadeese Mubarakah Bayan Kar Rahe The To Farmaya:
Wo Shakhs Jo Rishtedari Todne Waala Ho Wo Hamari Mehfil Mein Se Uth Jaaye!
Ek Naujawan Uth Kar Apni PhuPhi Ke Haan Gaya Kayi Saal Purana Jhadga Khatam Kiya Aur Phuphi Ko Raazi Kar Liya.

(الزواجر، قطع الرحم،۱۵۲/۲)

Rishtedari Ek Bahut Pyara Ehsas Hai Jise Mehsus Karne Ki Zaroorat Hai. Zara Zara Si Baato Par Rishtedaari Ki Dor Tod Dena Durust Nahi. Is Se Jahan Ittehad Pe Farq Padta Hai Wahin Kahi Dil Bhi Tut Jaate Hain Jo Ke Bahut Buri Baat Hai. Rishte Kijiye, Rishtedaaro Se Achhi Tarah Pesh Aaiye Aur Yahi Deene Islam Ka Bhi Mizaj Hai.
Kisi Ko Ehsase Kamtari Ka Shikar Na Hone Dijiye Aur Jodne Ka Kaam Kijiye Na Ke Todne Ka. Is Dunya Mein

Akele To Kisi Ne Nahi Rehna Phir Kyun Ham Todne Ka Kaam Karein? Aaj Ham Aise Karenge To Kal Zaroor Hamein Iska Jawab Aur Hisab Dena Hoga.

Allah Ta'ala Hamein Rishto Ki Ahmiyat Ko Samajhne Aur Rishte Jodne Ki Taufeeq De. Allah Ham Musalmano Ko Ek Jism Ki Tarah Muttahid Banaye. Rabbe Qadeer Apne Nabi, Unki Azwaaj Aur Sahaba-e-Kiraam Ke Darmiyan Qaim Hone Waale Pyare Rishto Ke Sadqe Hamein Jodne Waalo Ki Saf Mein Rakhe Aur Todne Ke Gunaah Se Bachaye. Aameen
Dukhtare Millat

(RUKN ABDE MUSTAFA OFFICIAL)

IMAM HASAN KO ZAHAR KIS NE DIYA?

(Silsila "Karbala Se Mutalliq Kuchh Jhoote Waqiyaat" Se Munsalik)
Imam Hasan Radiallaho Ta'ala Anho Ko Zahar De Kar Shaheed Kiya Gaya Aur Mash'hoor Hai Ke Zahar Dene Waali Aap Ki Biwi Ja'ada Binte Ash'ash Thi

Baaz Ulama Ne Bhi Zahar Khoorani Ki Nisbat Ja'ada Binte Ash'ash Ki Taraf Ki Hai Lekin Baaz Ulama Ne Is Ko Naqabil -e- Qabool Aur Haqeeqat Ke Khilaf Bataya Hai

Sab Se Pehle Hum Un Ulama Mein Se Chand Ka Zikr Karte Hain Jinhone Zahar Dene Ki Nisbat Ja'ada Binte Ash'ash Ki Taraf Ki Hai :

Shah Abdul Azeez Muhaddise Dehelvi Rahimahullah

(سر الشہادتین، ص14،25)

Imam Jalaluddin Suyooti Rahimahullah

(تاریخ الخلفاء،192)

Imam Ibne Hajar Haytmi Rahimahullah

(الصواعق المحرقہ، ص141)

Allama Hasan Raza Khan Barelvi Rahimahullah

(آئینۂ قیامت، ص21)

Aur Muftiye Aazam -e- Hind, Allama Mustafa Raza Khan Rahimahullah Ne Isi Ko Durust Qarar Diya Hai

(فتاوی مفتی اعظم ہند، ج5، ص306تا310)

Ab Un Ulama Ke Aqwaal Pesh Kiye Jaate Hain Jin Ka Mauqif Is Ke Khilaf Hai :

Hazrate Allama Syed Nayeemuddin Muradabadi Is Baabat Likhte Hain Ke Moarrikheen Ne Zahar Khoorani Ki Nisbat Ja'ada Binte Ash'ash Ki Taraf Ki Hai Lekin Is Riwayat Ki Koi Sanad -e- Sahih Dastyaab Nahin Huyi Aur Baghair Daleel Kisi Musalman Par Qatl Ka Ilzam Kis Tarah Jaayez Ho Sakta Hai

Tareekhein Batati Hain Ke Imam Husain Radiallaho Ta'ala Anho Ne Apne Bhai Se Zahar Dene Waale Ke Mutalliq Daryaft Kiya Aur Is Se Zaahir Hai Imam Husain Ko Zahar Dene Waale Ka Ilm Na Tha

Imam Husain Ne Bhi Kisi Ka Naam Nahin Liya To Ab Un Ki Biwi Ko Qatil Muayyan Karne Waala Kaun Hai

(دیکھیے: سوانح کربلا، ص101، 102، ملخصًا)

Faqeeh -e- Millat, Hazrate Allama Mufti Jalaluddin Ahmad Amjadi,

Shaykhul Hadees, Hazrate Allama Abdul Mustafa Aazmi,

Hakeemul Ummat, Mufti Ahmad Yaar Khan Nayeemi,

Hazrate Allama Muhammad Shabbeer Kotli,

Hazrate Allama Abdus Salam Qadri,

Hazrate Allama Mufti Ghulam Hasan Qadri Aur Hazrate Allama Qaari Muhammad Ameenul Qadri Rahimahumullah Ne Yahi Mauqif Ikhteyar Kiya Hai

(دیکھیے: فتاوی فقیہ ملت، ج2، ص406، 407،

خطبات محرم، ص279، 280،

حقانی تقریریں، ص226،

حضرت امیر معاویہ پر ایک نظر، ص69،

شہادت نواسۂ سید الابرار، ص288،

تاریخ کربلا، ص195 تا 197،

کربل کی ہے یاد آئی، ص89، 90)

Yahi Dusra Qaul Zyada Sahih Hai Aur Ihteyat Ke Qareeb Hai, Mahaz Mash'hoor Hone Ki Bina Par Imam Hasan Radiallaho Ta'ala Anho Ki Biwi Par Ilzam Lagana Durust Nahin Hai

CHHOTA PARIWAR SUKHI PARIWAR?

Kuchh Samajhdar Logon Ki Samajh Mein Ye Baat Aayi Hai Ke Chhota Pariwar Sukhi Pariwar Hota Hai, Ek Shadi Karo Aur Do Bachche Bas Itna Kaafi Hai Halanki Ye Samajhdari Waali Baat Nahin Hai

Apni Samajh Ko Thodi Der Ke Liye Aaram Karne Dein Aur Is Tehreer Ko Padhein

Rasool -e- Kareem ﷺ Ne Gyarah Aurato Se Nikah Farmaya Aur Aap ﷺ Ki Chaar Bandiya Bhi Thi, Aap ﷺ Ki Awlaad -e- Kiraam Ki Tadaad Saat Hai

Hazrate Abu Bakar Siddique Radiallaho Ta'ala Anho Ki 4 Biwiya Thi Jin Se Aap Ki 6 Awlaad Thi

Hazrate Umar Faruque Radiallaho Ta'ala Anho Ne 10 Aurato Se Nikah Farmaya Jin Se Aap Ki 15 Awlaad Thi Aap Ke Poto, Potiyo, Nawaso Aur Nawasiyo Ki Tadaad 29 Hai

Hazrate Usman Ghani Radiallaho Ta'ala Anho Ki 8 Biwiya Thi Aur Aap Ki Awlaad Ki Tadaad 16 Hai

Hazrate Maula Ali Radiallaho Ta'ala Anho Ne 9 Aurato Se Nikah Farmaya Aur Aap Ki Awlaad Ki Tadaad 36 Hai

Hazrate Zubair Bin Awwam Ne 9 Aurato Se Nikah Farmaya Jin Se Aap Ki 20 Awlaad Thi

Hazrate Abdur Rahman Bin Auf Ne 15 Aurato Se Nikah Farmaya Aur Aap Ki Awlaad Ki Tadaad 28 Hai

Imam Hasan Radiallaho Ta'ala Anho Ki 10 Se Zaayid Biwiya Thi Jin Se Aap Ki 17 Ya 18 Awlaad Thi

Imam Husain Radiallaho Ta'ala Anho Ne 5 Nikah Farmaye Aur Aap Ki Awlaad Ki Tadaad 6 Hai

Hazrate Talha Bim Obaidullah Radiallaho Ta'ala Anho Ki Awlaad Ki Tadaad 15 Hai

Hazrate Ameer -e- Muawiya Radiallaho Ta'ala Anho Ki Biwiyo Ki Tadaad 4 Aur Awlaad Ki 6 Hai

Hazrate Saad Bin Abi Waqqas Radiallaho Ta'ala Anho Ne 11 Aurato Se Nikah Farmaya Aur Aap Ki Awlaad Ki Tadaad 36 Hai

Hazrate Sayeed Bin Zaid Radiallaho Ta'ala Anho Ki Awlaad Ki Tadaad 31 Hai

Hazrate Hasan Musanna Ki 5 Biwiya Thi

Hazrate Umar Bin Abdul Azeez Radiallaho Ta'ala Anho Ki 3 Biwiya Thi Aur 1 Baandi Bhi Thi Jin Se Aap Ki 16 Awlaad Thi

Hazrate Baba Fareed Ganje Shakar Rahimahullah Ne 4 Nikah Farmaye Aur Aap Ki Awlaad Ki Tadaad 8 Hai

Shaykh Bahauddin Zakaria Multani Rahimahullah Ne 2 Nikah Kiye Jin Se Aap Ki 10 Awlaad Thi

Ye Hum Ne Kuchh Hastiyo Ke Naamo Ka Zikr Kiya Hai Jo Hum Se Zyada Samajhdar Aur Ibadat Guzaar The

Puchhna Ye Hai Ke Kya In Hazraat Ko Maloom Nahin Tha Ke Chhota Pariwar Sukhi Pariwar Hota Hai?

Ye Family Planning Karna Achhe Logon Ka Kaam Nahin Hai Balki Achhe Log To Wo Hain Jin Ki Zyada Biwiya Aur Zyada Awlaad Hain

Apni Soch Ko Badlein Taaki Aap Ko Sukhi Pariwar Ki Tareef Maloom Ho Sake

ABDE MUSTAFA

JANNATI BAAP KE KANDHE PAR JAHANNAMI BETA

(Silsila "Karbala Ke Kuchh Jhoote Waqiyaat" Se Munsalik)
Hazrate Ameer -e- Muawiya Radiallaho Ta'ala Anho Ke Baare Mein Kisi Jahil Ne Ye Jhooti Riwayat Ghadi Hai Ke Ek Martaba Aap Yazeed Ko Apne Kandhe Par Bithaye Huzoor ﷺ Ki Khidmat Mein Haazir Huye To Aap ﷺ Ne Farmaya Ke Jannati Baap Ke Kandhe Par Jahannami Beta Sawaar Hai
Is Riwayat Ke Mutalliq Hazrate Allama Mufti Shariful Haque Amjadi Rahimahullah Likhte Hain Ke Ye Riwayat Manghadat Aur Jhoot Hai
Huzoor Ki Hayaat -e- Zaahiri Mein Yazeed Paida Hi Nahin Hua Tha Balki Huzoor Ke Wisaal Ke 15 Ya 16 Ya 17 Saal Ke Baad Paida Hua
Yazeed Ki Paidaish 25 Hijri Ya 26 Hijri Ya 27 Hijri Mein Huyi Hai, Riwayaat Mukhtalaf Hain
Jis Ne Ye Riwayat Bayaan Ki Us Ne Huzoor ﷺ Par Jhoot Bandhne Ki Wajah Se Apna Thikana Jahannam Mein Banaya, Bukhari Waghaira Tamam Kutub Mein Ye Hadees Hai Jo 40-50 Sahaba Se Marwi Hai :
Jo Mujh Par Jhoot Bandhe Wo Apna Thikana Jahannam Mein Banaye

(مشکوٰۃ، ص53)

(فتاوی شارح بخاری، ج2، ص34، ملخصاً)

Behrul Uloom, Hazrate Allama Mufti Abdul Mannan Aazmi Rahimahullah Is Riwayat Ke Mutalliq Likhte Hain Ke Bachpan Mein Hum Ne Jahilo Ki Zubaani Suna Tha Ke Hazrate Ameer -e- Muawiya Radiallaho Ta'ala Anho Yazeed Ko Apne Kandhe Par...... Alakh

Ye Baat Is Tarah Jhoot Hai Ke Sab Jaante Hain Ke Huzoor ﷺ Ne 10 Hijri Mein Parda Farmaya Aur Yazeed Ki Paidaish 26 Hijri Mein Huyi To Jo Shakhs Huzoor Ke Parda Farmane Ke 16 Saal Baad Paida Hua Us Ko Huzoor ﷺ Ne Kab Hazrate Ameer -e- Muawiya Ke Kandhe Par Dekha Aur Kab Us Ko Jahannami Bataya

(فتاوی بحر العلوم، ج6، ص340)

Faqeeh -e- Millat, Hazrate Allama Mufti Jalaluddin Ahmad Amjadi Rahimahullah Ne Bhi Is Riwayat Ko Apni Do Kitabo Mein Baatil Qaraar Diya Hai

(انظر: خطبات محرم، ص305۔

وسیرت سیدنا امیر معاویہ، ص17، 18)

Aisi Riwayat Banane Waalo Ko Manna Padega, Kya Aqal Paayi Hai
Kisi Ko Bhi Kisi Se Mila Dete Hain, Inhein Hayaat Aur Wafat Se Koi Matlab Hi Nahin Hai
Wo Log Bhi Qabil -e- Zikr Hain Jo Aisi Riwayaat Ko Dhadalle Se Bayaan Karte Hain

ABDE MUSTAFA

TEEN TALAQ MEIN YE BHI

Teen Talaq Ke Mas'ale Ko Le Kar Jo Kuchh Bhi Hua, Us Ke Hal Ke Liye Jin Ulama -e- Ahle Sunnat Ne Bhi Koi Kirdar Nibhaya Wo Sab Qabil -e- Tareef Hain, Sab Ne Achha Kaam Kiya Aur Hum Un Ke Liye Dua Go Hain Lekin Is Ka Ek Dusra Pahlu Bhi Hai Jis Par Baat Honi Chahiye, Hum Usi Pahlu Ko Aap Ke Saamne Rakhna Chahte Hain
Baat Ye Hai Ke Jin Aurato Ko Talaq De Kar Chhod Diya Gaya Hai Un Se Nikah Karega Kaun? Un Ka Sahara Banne Ke Liye Kaun Tayyar Hoga? Un Ka Haath Thamne Ke Liye Kaun Aage Badhega?

Jin Ki Shadi Nahin Huyi Kya Wo Ek Talaq Shuda Aurat Se Nikah Ke Liye Tayyar Honge? Agar Kunware Ye Kaam Nahin Karenge To Kya Jin Ki Shadi Ho Chuki Hai Wo Himmat Kar Sakte Hain? Phir Un Aurato Ki Zindagiyo Ka Kya?

Ye Kuchh Aisi Baatein Hain Jin Par Baat Karna Bahut Zaroori Hai

Ek Jawan Kunwara Ladka Kisi Bewa Se Nikah Nahin Karna Chahta Aur Ek Shadi Shuda Shakhs Chah Kar Bhi Nahin Kar Sakta Kyunki Agar Us Ne Kuchh Aisa Karne Ki Sochi Bhi To Pehli Biwi Aur Us Ke Ghar Waale Aur Phir Apne Ghar Waale Hi Rukawat Ban Jayenge

Ab Jab Aise Halaat Hain To Ek Bewa Ke Saamne Kaun Sa Raasta Bachta Hai? Ya To Wo Khudkushi Kar Legi Ya Mazdoori Kar Ke Apni Zindagi Basar Karegi Aur Teesra Raasta Wo Hai Jise Hum Bayaan Nahin Kar Sakte

Hum Kis Moonh Se Un Aurato Ke Haque Ki Baat Karein Jinhein Talaq De Kar Ghar Se Nikala Ja Chuka Hai? Hum Khud Unhein Apnane Ke Liye Tayyar Nahin Hain

Humare Nabi ﷺ Ne Pehla Nikah Kin Se Kiya? Is Mein Humare Liye Koi Paigham Hai Ya Nahin? Hum Kab Is Sunnat Par Amal Karenge Aur Kab Teen Chaar Shadiyo Ka Riwaaj Aam Hoga? Ye Kuchh Aise Sawalaat Hain Jin Ke Baare Mein Humein Sochne Ki Zaroorat Hai

ABDE MUSTAFA

HALALA - AASAN LAFZO MEIN

Halale Ka Mas'ala Koi Aam (Common) Mas'ala Nahin Balki Ek Khaas (Special) Mas'ala Hai Jo Ek Khaas (Particular) Wajah Se Pesh Aata Hai

Is Mein Kisi Par Koi Zulm Nahin Kiya Gaya Hai Bas Samajhne Ki Zaroorat Hai

Allah Ta'ala Farmata Hai :

فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْۢ بَعْدُ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهٗ ؕ

(البقرة:230)

"Phir Agar Shauhar Biwi Ko (Teesri) Talaq De De To Ab Wo Aurat Us Ke Liye Halaal Na Hogi Jab Tak Dusre Khawind Se Nikah Na Kare"

Is Aayat Mein Waazeh Taur Par (Clearly) Bayaan Kiya Gaya Hai Ke Teen Talaqo Ke Baad Shauhar Par Aurat

Us Waqt Tak Halaal Na Hogi Jab Tak Ke Kisi Dusre Shakhs Se Nikah Na Kar Le Aur Phir Wo Dusra Shakhs Talaq De De To Pehle Ki Taraf Laut Sakti Hai

Ye Ek Aisi Kitab Ka Hukm Hai Jise Har Musalman Apne Seene Se Lagata Hai Aur Ye Tasleem Karta Hai Ke Is Ki Har Baat Haque Hai Aur Zulm Se Bilkul Paak Wa Saaf Hai

Allah Ta'ala Ka Koi Farman Hikmat Se Khaali Nahin Hai, Ye Alag Baat Hai Ke Humein Ilm Na Ho

Is Baare Mein Rasoolulllah ﷺ Ka Farman Bhi Maujood Hai Jo Bukhari, Muslim, Tirmizi, Nisaayi, Ibne Maaja, Musnade Ahmad Aur Mishkaat Mein Dekha Ja Sakta Hai

Huzoor -e- Akram ﷺ Ne Ek Aurat (Jo Talaq Ke Baad Dusre Shakhs Se Nikah Kar Chuki Thi Aur Ab Pehle Ki Taraf Lautna Chahti Thi, Us) Se Farmaya Ke Tum Us Waqt Tak Pehle Khawind (Husband) Se Nikah Nahin Kar Sakti Jab Tak Tumhara Ye (Dusra, Current) Shauhar Aur Tum Ek Dusre Ka Zayeqa Na Chakh Lo (Yaani Dusre Shauhar Ke Saath Hambistari Zaroori Hai)

(انظر: بخاری: 2639، 5260، 5317، 5792، 5825، 6084؛ مسلم: 3526، 3527، 3528؛ ترمذی: 1118؛ ابوداؤد: 2309؛ نسائی: 3285، 3437، 3438؛ ابن ماجہ: 1932؛ مشکوٰۃ: 3295؛ مسند احمد: 7181)

In Dalail Ko Pesh Karne Ka Maqsad Ye Batana Hai Ke Halala Kisi Aalim Ke Ghar Ki Baat Nahin Hai Balki Allah Ta'ala Aur Us Ke Rasool ﷺ Ka Hukm Hai

Ye Jaan Lene Ke Baad Aur Bhi Kuchh Baatein Hain Jinhein Samajhna Zaroori Hai

Sab Se Pehle Ye Jaante Hain Ke Halala Kyun Hota Hai? Is Ki Kya Zaroorat Hai?

Hum Pehle Hi Bata Chuke Hain Ke Ye Ek Khaas Mas'ala Hai Jo Ek Khaas Wajah Se Pesh Aata Hai Aur Wo Wajah Hai Teen Talaqein, Agar Teen Talaqein Na Di Jaayein To Halala Karne Ki Koi Zaroorat Nahin Hai

Teesri Talaq Dene Ke Baad Mamla Thoda Alag Ho Jaata Hai

Jab Shauhar Biwi Ke Darmiyan Na Ittefaqi Ho Aur Itni Badh Gayi Ho Ke Saath Rehna Mushkil Ho To Talaq Ke Raaste Se Baahar Nikla Ja Sakta Hai Lekin Is Ke Liye Teen Talaqein Dena Zaroori Nahin Hai Balki Sirf Ek

Talaq Se Bhi Ye Kaam Ho Sakta Hai Aur Us Mein Soch Bichar Karne Ke Liye Waqt Bhi Hota Hai Taaki Ghalati Mahsoos Hone Par Ruju Kiya Ja Sake Lekin Teen Talaqo Ka Matlab Hai Ke Miya Biwi (Wife And Husband) Ke Darmiyan Na Ittefaqi Is Qadr Badh Gayi Thi Ke Ab Saath Zindagi Basar Karna Mushkil Nahin Balki Namumkin Ho Gaya Tha Yaani Teesri Talaq Dene Ki Naubat Bilkul Aakhiri Darja (Last Stage) Hai

Teen Talaqein Dena Asal Mein Ye Batana Hai Ke Ab Hum Kisi Tarah Bhi Saath Nahin Reh Sakte, Paani Sar Se Guzar Chuka Hai

Teesri Talaq De Kar Goya Ye Bata Diya Ke Ab Ittefaq - o- Ittehad Ki Koi Surat Hi Baaqi Nahin Hai, Ab Zara Ghaur Karein Ke Jab Baat Itni Badh Chuki Thi To Phir Teen Talaqo Ke Baad Shauhar Biwi Ek Dusre Ki Taraf Wapas Kyun Lautna Chahte Hain? Jis Shauhar Ne Biwi Ko Teen Talaqein De Kar Ye Bata Diya Ke Ab Wo Is Ke Saath Hargiz Nahin Reh Sakta To Phir Kyun Isi Aurat Ko Waapas Chahta Hai? In Baato Ko Madde Nazar Rakhein To Zaroor Samajh Aa Jayega Ke Halala Ke Kya Fayede Hain

Auratein Jazbaat (Feelings) Ke Hisaab Se Bahut Narm (Sensitive) Hoti Hain Jo Pyaar Se Do Jumle Keh Dene Par Apna Sab Kuchh Shauhar Par Qurban Kar Deti Hain Aur Yahi Wajah Hai Ke Teen Talaqein Milne Ke Baad Bhi Thodi Si Muhabbat Dekh Kar Dobara Usi Shauhar Ki Taraf Lautne Ke Liye Tayyar Ho Jaati Hain, Ab Aisi Haalat Mein Shariat Un Ko Sahih Rasta Dikhati Hai Aur Un Ki Zindagi Ke Mustaqbil (Future) Ko Behtar Banane Ke Liye Ek Mauqa Deti Hai Jise Hum Halala Kehte Hain Shayad Koi Ye Soche Ke Aakhir Halala Mein Kaun Si Bhalayi Hai? Is Se Mustaqbil Ka Kya Talluq Hai? To Jaan Lijiye Ke Halale Ki Jo Tasveer Humare Saamne Rakhi Gayi Hai Wo Bilkul Ghalat Hai Aur Umooman (Generally) Halale Ke Liye Jo Tariqa Apnaya Jaata Hai Wo Ghair Sharayi Hai

Ek Wo Halala Hai Jo Ho Jaata Hai Aur Ek Wo Hai Jo Kiya Jaata Hai, Dono Mein Farq Hai

Jis Aurat Ko Teen Talaqein De Di Gayi Hain, Ab Us Aurat Ko Ye Mauqa Diya Ja Raha Hai Ke Wo Kisi Dusre Shakhs Se Nikah Kare Aur Ye Nikah Do Chaar Din Ki Niyyat Se Na Kare Balki Us Ke Saath Humesha Rehne Ki Niyyat Se Kare, Is Mein Koi Zabardasti Nahin Hai Ke

Fulaan Shakhs Se Hi Nikah Karna Hai Balki Jis Se Raazi Ho Nikah Kar Le

Dusre Shauhar Ke Saath Agar Khush Hai To Usi Ke Saath Zindagi Basar Kare, Pehle Waale Ke Paas Waapas Aana Koi Zaroori Nahin Hai Aur Agar Dusre Se Talaq Ke Baad Aana Chahe To Ab Mana Bhi Nahin Hai, Ye Wo Halala Hai Jise Baaz Log Pata Nahin Kya Kya Samajhte Hain

Is Soorat Mein Halala Karna Nahin Padta Balki Ho Jaata Hai Aur Ye Bilkul Jaayez Hai Jise Koi Samajhdar Ghalat Nahin Keh Sakta

Ab Ek Surat Ye Hai Ke Teen Talaqein To Ho Gayi Lekin Un Ke Chhote Chhote Bachche Hain Aur Dobara Nikah Karna Chahte Hain To Koi Shakhs Apni Marzi Se Un Miya Biwi Ke Darmiyan Sulah Karaane Aur Un Ka Ghar Dobara Basane Ki Niyyat Se Aurat Se Nikah Kare Aur Us Mein Halale Ki Shart Bhi Na Rakhi Jaaye Yaani Ye Na Kaha Jaaye Ke Nikah Ke Itne Din Baad Talaq De Dena Phir Apni Marzi Se Talaq De De To Ye Jaayez Hai Balki Dusre Shakhs Ko Miya Biwi Mein Sulah Karaane Ka Ajar Bhi Milega

In Dono Surato Ke Ilawa Ek Teesri Surat Jo Awaam Mein Raayij Hai Wo Ye Hai Ke Halala Ke Liye Kisi Shakhs Ko Talash Kiya Jaata Hai Phir Use Paise Bhi Diye Jaate Hain Aur Halala Ko Dhanda Banane Waale Jaahil Qism Ke Log Apni Hawas Ko Poora Karne Ke Liye Ye Kaam Karte Hain, Ye Bilkul Najayez Hai Aur Rasoolullah ﷺ Ne Aise Halala Karne Aur Karwane Waale Dono Par Lanat Farmayi Hai

(ترمذی:1119،1120؛ابوداؤد:2076؛نسائی:3445،5107،5108؛ابن ماجہ:1934،
1935،1936؛مسند احمد:5954،6996،6997،6998،9868،10020،10022،
10023؛مشکوٰۃ:3296)

Agarche Halala Ka Ye Tariqa Najayez Wa Gunaah Hai Lekin Is Tarah Bhi Halala Ho Jayega, Matlab Ye Ke Aurat Apne Pehle Shauhar Ke Liye Halaal Ho Jayegi

Is Tarah Ke Masail Ki Zyada Malumaat Ke Liye Humein Chahiye Ke Ulama Ki Sohbat Ikhteyar Karein Aur Kitabo Ka Mutala Karein

ABDE MUSTAFA

DUMBA JANNATI YA DUNYAWI?

Hum Bachpan Se Hi Ye Baat Sunte Aa Rahe Hain Ke Jab Hazrate Ibrahim Alaihissalam Ne Apne Bete Hazrate Ismayeel Alaihissalam Ko Allah Ta'ala Ki Raah Mein Qurban Karne Ke Liye Zibah Karna Chaha To Allah Ta'ala Ke Hukm Se Hazrat Jibreel Alaihissalam Ek Dumba Le Kar Aaye Aur Hazrate Ismayeel Alaihissalam Ki Jagah Wo Dumba Zibah Hua

Is Waqiye Ko Mukhtalaf Tariqo Se Alfaaz Ki Kami Wa Beshi Ke Saath Bayaan Kiya Jaata Hai Lekin Jab Hum Kayi Kitabo Mein Is Waqiye Par Ghaur Karenge To Zibah Hone Waale Dumbe Ke Baare Mein Kayi Sawalaat Zahan Mein Aayenge, Misaal Ke Taur Par Kuchh Sawalat Zel Mein Bayaan Kiye Jaate Hain :

(1) Kya Zibah Hone Waala Dumba Jannati Tha?

(2) Uska Gosht Kahan Gaya?

(3) Kitabo Mein Likha Hai Ke Uska Gosht Isliye Nahin Pakaya Gaya Kyunki Jannati Cheezo Par Aag Asar Nahin Karti To Ab Sawal Ye Paida Hota Hai Ke Hajjaj Bin Yusuf Ke Daur Mein Us Jannati Dumbe Ki Seeng Mein Aag Kaise Lagi?

(4) Kayi Kitabo Mein Jab Uske Seeng Ke Jalne Ki Sarahat Maujood Hai To Phir Uske Jannati Hone Par Harf Aayega Ya Nahin?

Is Mukhtasar Se Mazmoon Mein Hum Isi Tarah Ke Kuchh Sawalo Ke Jawabaat Dalail Ki Raushni Mein Dene Ki Koshish Karenge

Hazrat Allama Mufti Muhammad Ismayeel Husain Noorani Likhte Hain Ke Jo Dumba Hazrate Ismayeel Alaihissalam Ki Jagah Zibah Hua Tha Wo Kahan Se Aaya Tha? Is Baare Mein Mukhtalif Aqwaal Hain, Aksar Mufassireen Ki Raaye Ye Hai Ke Wo Dumba Jannat Se Utara Gaya Tha, Jaisa Ke Tafseer -e- Khazin, Tafseer -e- Baghwi Aur Deegar Tafaseer Mein Maujood Hai

(خازن، ج4، ص39)

Ab Raha Ye Sawal Ke Us Dumbe Ka Gosht Kahan Gaya Ya Kaise Taqseem Hua? To Is Hawale Se Allama Saawi Maliki Aur Syed Suleman Jamal Ki Raaye Ye Hai Ke Wo Dumba Chunki Jannat Se Utara Gaya Tha Aur Jannat Ki Cheezo Par Aag Asar Nahin Karti Isliye Uska Gosht Pakaya Nahin Gaya Balki Use Parindo Aur

Darindo Ne Kha Liya, Allama Saawi Rahimahullah Likhte Hain Ke Us Dumbe Ke Ajza Ko Parindo Aur Darindo Ne Kha Liya Kyunki Jannat Ki Cheezo Par Aag Asar Nahin Karti Aur Allama Syed Suleman Jamal Rahimahullah Likhte Hain Ke Ye Baat Saabit Hai Ke Jannat Ki Kisi Cheez Par Aag Asar Nahin Karti, Isliye Us Dumbe Ka Gosht Pakaya Nahin Gaya Balki Use Darindo Aur Parindo Ne Kha Liya

(حاشیۃ الجمل علی الجلالین، ج3، ص549)

(انظر: انوار الفتاوی، ج1، ص287، فرید بک سٹال لاہور)

Isi Tarah Hazrat Allama Mufti Muhammad Yunus Raza Owaisi Likhte Hain Ke Hazrat Ibrahim Alaihissalam Ne Jis Jannati Mendhe Ko Zibah Kiya Uska Gosht Kisne Khaya Tha? Is Baare Mein Koi Riwayat Nazar Se Na Guzri Albatta Ye Dekha Ke Uske Gosht Ko Parindo Aur Darindo Ne Khaya Tha
Tafseer -e- Saawi Mein Hai Ke Zibah Hone Ke Baad Mendhe Ke Gosht Ko Darindo Aur Parindo Ne Kha Liya Kyunki Aag Jannati Cheezo Par Asar Nahin Karti

(صاوی، ج3، ص322)

(انظر: فتاوی بریلی شریف، ص301، زاویہ پبلشر ز لاہور)

Mazkoora Ibaraat Se Maloom Hua Ke Wo Dumba Jannati Tha Aur Isi Wajah Se Uska Gosht Pakaya Nahin Gaya Lekin Baat Yahan Khatm Nahin Hoti, Abhi Humare Saamne Aur Bhi Kuchh Aqwal Hain Jinse Uljhanein Mazeed Badhti Hain, Chunanche :

Tafseer Ki Kayi Kitabein Maslan Tafseer -e- Kabeer, Tafseerat -e- Ahmadiya, Tafseer -e- Tabri, Tafseer Ibne Kaseer, Tafseer -e- Qurtubi Aur Tafseer Roohul Bayaan Waghaira Mein Sarahatan Is Baat Ka Zikr Hai Ke Us Mendhe Ki Seeng Kaaba Shareef Mein Aaweza Thi Yahan Tak Ke Hazrat Abdullah Bin Zubair Radiallaho Ta'ala Anho Ke Zamane Mein Fitna -e- Hajjaj Bin Yusuf Ke Waqt Kaabe Mein Aag Lagi Aur Wo Seeng Jal Gayi Ab Ye Samajh Mein Nahin Aata Ke Jab Us Mendhe Ka Gosht Is Wajah Se Nahin Pakaya Gaya Ke Wo Jannati Hai Aur Jannati Cheezo Par Aag Asar Nahin Karti To Phir Uske Seeng Mein Aag Kaise Lag Gayi Aur Wo Kaise Jal Gayi? Ab Ya To Wo Jannati Nahin Aur Agar Jannati Hai To Seeng Ka Jalna Mumkin Nahin, Is Gutthi

Ko Suljhane Ke Liye Ab Hum Mazeed Aqwaal Naqal Kar Rahe Hain, Mulahiza Farmayein :

Fatawa Faqeeh -e- Millat Mein Ek Sawal Hua Ke Hazrate Ibrahim Alaihissalam Ne Jis Jannati Mendhe Ko Zibah Kiya Tha Use Jaanwaro Ne Kha Liya Aur Uski Seeng Kaaba Mein Rakh Di Gayi Jo Kaaba Mein Aag Lagne Ki Wajah Se Jal Gayi To Sawal Ye Hai Ke Jab Jannati Cheezo Ko Aag Nahin Kha Sakti To Phir Wo Seeng Kaise Jal Gayi?

Jawab Mein Likha Hai Ke Jo Mendha Hazrat Ismayeel Alaihissalam Ki Jagah Zibah Hua Uske Baare Mein Mufassireen Ka Ikhtelaf Hai

Baaz Ke Nazdeek Ye Hai Ke Wo Jannat Se Aaya Tha Aur Baaz Ke Nazdeek Ye Hai Ke Wo Allah Ki Taraf Se Shabbir Pahad Se Utara Gaya Tha Aur Agar Ye Sahih Hai Ke Yazeedi Hamle Ke Waqt Uski Seengein Jal Gayi Thi To Zaahir Yahi Hai Ke Wo Shabbir Pahad Hi Se Aaya Tha

(انظر: فتاوی فقیہ ملت، ج2، ص281، کتاب الخطر والاباحۃ، شبیر برادرز لاہور)

Hazrat Allama Mufti Muhammad Waqaruddin Alaihi Rehma Se Sawal Hua Ke Zibah Hone Waale Dumbe Ka

Gosht Kahan Gaya? Aag Utha Kar Le Gayi, Baant Diya Gaya Ya Darindo Ne Kha Liya?
Aapne Jawab Mein Irshad Farmaya Ke Is Baare Mein Tafaseer Mein Mukhtalif Aqwal Bayaan Kiye Gaye Hain, Is Par To Ittefaq Hai Ke Us Dumbe Ke Seeng Khana -e- Kaaba Mein Rakhe Gaye The Aur Huzoor -e- Akram ﷺ Ki Zaahiri Hayaat Tak Mahfooz The
Hazrat Abdullah Bin Zubair Radiallaho Ta'ala Anho Ke Zamane Mein Hajjaj Bin Yusuf Ne Makke Par Hamla Kiya Tha Jisse Khana -e- Kaaba Mein Aag Lag Gayi Thi.... To Seengo Ka Kya Hua, Iska Tazkira Nahin Milta (Aur) Gosht Ke Mutalliq Zyada Mash'hoor Qaul Ye Hai Jise Allama Saawi Ne Apni Tafseer Mein Likha Hai Ke Iska Gosht Jaanwar Kha Gaye The

(انظر: وقار الفتاوی، ج1، ص70، باب متعلقہ انبیاے کرام)

Hazrat Allama Mufti Mufti Khaleel Khan Barkati Se Sawal Hua Ke Hazrat Ibrahim Alaihissalam Ne Jis Dumbe Ko Zibah Farmaya Tha Uski Khaal Kidhar Gayi?
Jawab Mein Likhte Hain Ke Faqeer Ke Ilm Mein Nahin Ke Wo Khaal Kahan Gayi?

(انظر: احسن الفتاوی المعروف بہ فتاوی خلیلیہ، ج1، ص399، ضیاء القرآن پبلی کیشنز لاہور)

Mazkoora Tamam Ibaraat Se Bhi Baat Mukammal Taur Par Samajh Mein Nahin Aati Lihaza Ab Hum Ek Aakhiri Ibarat Ko Naqal Karne Par Iktefa Karte Hain, Is Ibarat Ke Baad Hum Koi Tabsira Nahin Karenge

Hazrat Allama Muhammad Aasim Raza Qadri Se Isi Baare Mein Sawal Kiya Gaya To Aapne Tehqeeqi Jawab Tehreer Farmaya Jiski Tasdeeq Hazrat Allama Mufti Qaazi Muhammad Abdur Raheem Bastawi Ne Farmayi

Aap Jawab Mein Likhte Hain Ke Ye Baat To Sahih Hai Ke Jannati Cheezo Par Aag Asar Nahin Karti Jaisa Ke Allama Saawi Ne Apni Tafseer Mein Likha Hai Aur Mendhe Ki Seengo Ke Jalne Ki Sarahat Kutub -e- Tafaseer Mein Maujood Hain Maslan Tafseer -e- Kabeer, Tafseerat -e- Ahmadiya, Tafseer -e- Tabri, Tafseer Ibne Kaseer, Tafseer -e- Qurtubi Aur Tafseer Roohul Bayaan Waghaira

(Mazeed Likhte Hain Ke) Us Mendhe Ke Jannati Hone Mein Ikhtelaf Hai Chunanche Ek Riwayat Mein Hai Ke

Hazrat Ismayeel Alaihissalam Ki Jagah Jo Jaanwar Zibah Hua Wo Ek Pahadi Bakra Tha Jo Shabbir Pahad Se Utra Tha Aur Yahi Hazrat Ali Radiallaho Ta'ala Anho Ka Bhi Qaul Hai To Is Soorat Mein Koi Ikhtelaf Nahin Lekin Hazrat Ibne Abbas Wa Allama Sadi Aur Deegar Mufassireen Ke Kalaamo Mein Ye Hai Ke Wo Jannati Mendha Tha Jise Ba Hukme Ilahi Hazrat Jibrayeel Alaihissalam Le Kar Aaye Aur Ye Wahi Mendha Tha Jiski Hazrat Adam Alaihissalam Ke Bete "Haabil" Ne Qurbani Ki Thi

Ye Mendha Chalees Saal Tak Jannat Mein Charta Raha Aur Phir Hazrat Ismayeel Alaihissalam Ki Jagah Qurban Kiya Gaya Magar Isse Iska Fi Nafsihi Jannati Hona Saabit Nahin Hota Balki Tafseer -e- Roohul Bayaan Ki Riwayat Ke Mutabiq Ye Wahi Mendha Tha Jise Hazrat Adam Alaihissalam Ke Bete Ne Bargaah -e- Ilahi Mein Pesh Kiya Tha

(تفسیر روح البیان، ج2، ص379)

In Riwayaat Se Iska Jannati Hona Saabit Nahin Hua To Ab Iski Seeng Ka Jalna Dunyawi Cheez Ka Jalna Hua

Bahar Haal Tafseeri Riwayaat Mukhtalif Hain Qatayi Faisla Mushkil Hai

(انظر:فتاوی بریلی شریف،ص364،365،366،زاویہ پبلشرز لاہور)

ABDE MUSTAFA

CHAAR NIKAH

Allah Ta'ala Farmata Hai :

فَانۡکِحُوۡا مَا طَابَ لَکُمۡ مِّنَ النِّسَآءِ مَثۡنٰی وَ ثُلٰثَ وَ رُبٰعَ ۚ فَاِنۡ خِفۡتُمۡ اَلَّا تَعۡدِلُوۡا فَوَاحِدَۃً (النساء:3)

"To Un Aurato Se Nikah Karo Jo Tumhein Pasand Ho, Do Do Aur Teen Teen Aur Chaar Chaar Phir Agar Tumhein Is Baat Ka Dar Ho Ke Tum Insaf Nahin Kar Sakoge To Sirf Ek Se Nikah Karo"

Is Aayat Se Maloom Hua Ke Mard Ke Liye Ek Waqt Mein Chaar Aurato Tak Se Nikah Jaayez Hai

Ye Bhi Maloom Hua Ke Agar Kisi Ko Is Baat Ka Khauf Ho Ke Wo Chaar, Teen Ya Do Ke Darmiyan Insaf Nahin Kar Sakta To Sirf Ek Hi Nikah Kare

Yahan Insaf Karne Se Kya Muraad Hai? Yahi Ke Un Ke Huqooq Ada Kare, Un Ke Libas, Khane, Rehne Aur Raat Ko Saath Rehne Ka Khayal Rakha Jaaye

Jinhein Dar Hai Ke Wo Insaf Nahin Kar Sakte, Unhein Jaane Dein Lekin Jo Is Qaabil Hain Ke Chaar Aurato Ke Huqooq Achhi Tarah Ada Kar Sakte Hain Wo Bhi Aaj Kal Chahein To Chaar Nikah Nahin Kar Sakte

Bahut Se Masail Hain, Pehli Biwi Ka Khauf, Biwi Ke Ghar Waalo Ka Khauf, Chaar Log Kya Kahenge Is Ka Khauf Aur Phir Shaadi Shuda Ko Ladki Dega Kaun.....?

Ye To Chand Masail Hain Warna Lambi Fehrist Hai

Chaar Shadiyo Ke Khilaf Baat Karne Waale/Waaliya Is Aayat Ko To Pesh Karte/Karti Hain Lekin Jo Insaf Karne Par Qadir Hain Unhein Bhi Lapetne Ki Koshish Ki Jaati Hai Aur Yahi Wajah Hai Ke Aaj Bahut Kam Log Aise Nazar Aate Hain Jin Ki Chaar Biwiya Hain Halanki Insaf Karne Waale Kaseer Tadaad Mein Maujood Hain

Ye Ek Sach Hai Ke Khauf Sirf Insaf Kar Paane Ka Nahin Hai Balki Aur Bhi Baatein Hain

ABDE MUSTAFA

KYUNKI GHAR ROZ ROZ NAHIN BANTA

Ghar Banane Mein Log Laakho Karodo Rupay Laga Dete Hain Kyunki Ghar Roz Roz Nahin Banta......,
Aap Ye Na Samjhein Ke Aaj Hum Ghar Banane Ke Baare Mein Baat Karenge, Humara Maqsad Kuchh Aur Batana Hai
Sirf Ghar Banana Hi Nahin Balki Har Wo Kaam Jo Roz Roz Nahin Hota, Use Hum Behtar Aur Yadgaar Banana Chahte Hain
Ab Shadi Ko Le Lijiye, Hum Ne Samajh Liya Hai Ke Shadi Ek Hi Baar Hoti Hai Lihaza Jitna Dimagh Lagaya Ja Sakta Hai, Is Mein Laga Diya Jaaye
Is Ko Behtar Aur Yadgaar Banane Ke Liye Ghar Ki Tarah Laakho Rupay Lagane Padte Hain
Hum Kehna Kya Chahte Use Samajhiye.....,
Agar Shadi Ko Ghar Ki Tarah Khaas Na Kar Ke Aam Kar Diya Jaaye To Ise Aasaan Bhi Banaya Ja Sakta Hai, Kya Aap Humari Baat Samajh Gaye Ke Hum Kya Kehna Chahte Hain?
Humara Kehna Hai Ke Shadiyo Ko Sirf Ek Baar Na Kar Ke Baar Baar Kiya Jaaye, Aap Shayad Phir Humari Baat Ko Nahin Samajh Paaye....., Matlab Ye Ke Roz Roz

Shadiya Ki Jaayein, Aap Phir Humein Ghalat Samajh Rahe Hain, Kaise Samjhaya Jaaye Aap Ko.....?
Seedhi Si Baat Hai Ke Teen Chaar Shadiyo Ka System Mil Kar Aam Kiya Jaaye Aur Ise Aasan Bana Diya Jaaye Jab Ye Tariqa Aam Hoga To Shadiyo Ko Bhi Aasan Kiya Ja Sakega, Jab Ek Mard Teen Chaar Aurato Se Nikah Karega To Apne Aap Shadiya Aasan Ho Jayengi Ye Shuru Mein Thoda Mushkil To Hai Lekin Shuru'aat Ki Ja Sakti Hai
Agar Humare Muashre Mein Ye Baat Aam Ho Jaaye To Bahut Fayeda Hoga

ABDE MUSTAFA

BAAQI AURATEIN KAHAN JAAYENGI?

Aksar Mamalik (Countries) Mein Aurato Ki Sharahe Paidaish (Birth Rate) Mardo Se Zyada Hai
Is Ke Ilawa Jungo'n (Wars) Mein Hazaaro Laakho Mard Halaak Ho Jaate Hain Aur Is Tarah Aurato Ki Tadaad Mein Mazeed Izafa Ho Jaata Hai
Agar Har Mard Sirf Ek Aurat Se Nikah Kare To Baaqi Auratein Kahan Jaayengi? Un Ki Zindagiyo Ka Kya?

Kisi Aadaado Shumaar (Statistics) Ko Dekh Kar Agar Aap Ko Aisa Lagta Hai Ke Aurato Aur Mardo Ki Tadaad Mein Zyada Farq Nahin Hai To Bukhari Shareef Ki Is Hadees Par Bhi Ghaur Karein Jis Mein Qurbe Qiyamat Ke Mutalliq Bayaan Hua Hai Ke Mard Kam Honge Aur Auratein Zyada, Yahan Tak Ke Ek Mard Ki Sarparasti Mein 50 Auratein Hongi

(بخاری:81)

Ye Maan Lete Hain Ke Abhi Ek Mard Ki Sarparasti Mein 50 Auratein Nahin Hain Lekin Jitni Bhi Hain, Un Se Nikah Kaun Karega?

Humare Muashre Mein Dusri Shadi Ka Naam Lena Bhi Haraam Ho Chuka Hai To Sawal Phir Apni Jagah Par Hai Ke Baaqi Auratein Kahan Jaayengi?

Ab Ya To Unhein Saari Zindagi Ghar Mein Baithna Hoga Jo Fitrat Ke Khilaf Aur Zulm Hai Ya Phir Kisi Ke Khawind Ke Saath Najayez Talluqat Qaayim Karne Honge Jis Se Apni Dunya Wa Aakhirat To Barbaad Hogi Hi Saath Mein Us Khawind Ki Biwi Aur Bachcho Ki Zindagi Par Bhi Asaraat Murattab Honge

Is Ka Ek Hi Hal Hai Ke Chaar Shadiyo Ka Riwaaj Aam Kiya Jaaye Aur Jo Log Chaar Biwiyo Mein Insaf Kar Sakte Hain Wo Zaroor Chaar Shadiya Karein

ABDE MUSTAFA

NAYI LADKI NAYA LADKA

Ek Nayi Gaadi Hai Aur Ek Purani Yaani Second Hand To Zaahir Si Baat Hai Ke Qeemat Mein Bahut Farq Hoga Aur Dono Aapas Mein Barabar Nahin Hain Theek Isi Tarah Aaj Kal Insano Mein Bhi Naye Aur Purane Hote Hain Aur Unhein Humara Samaaj Barabar Nahin Samajhta

Jis Ladke Ki Shadi Ho Chuki Hai Wo Purana Ho Chuka Hai, Ab Agar Us Ki Biwi Ka Inteqal Ho Jaaye, Talaq Ho Jaaye Ya Wo Dusra Nikah Karna Chahe To Use Nayi (Kunwari) Ladki Nahin Milegi Kyunki Wo Purana Ho Chuka Hai

Isi Tarah Ek Ladki Jis Ko Talaq De Di Gayi Hai Ya Shauhar Ki Wafat Ho Gayi Hai To Ab Usse Naya (Kunwara) Ladka Nikah Nahin Kar Sakta Kyunki

Humare Samaaj Ke Mutabiq Wo Ladki Purani Ho Chuki Hai
Kehne Ko To Humara Samaaj Padha Likha Hai Lekin Soch Jahilo Se Badtar Hai
Aap Ki Beti Agar Second Hand Ho Gayi Hai To...... Pehle Humein Maaf Kijiyega Ke Hum Aisi Zubaan Istemal Kar Rahe Hain Lekin Kya Karein Humara Samaaj Bahut Padha Likha Hai, To Aap Ki Beti Ke Liye Kisi Aise Ladke Ko Talash Karna Hoga Jo Purana Ho Kyunki Agar Aap Ne Kisi Naye Ladke Ko Dawat Di To Haqeeqat Pata Chalne Par Wo Aap Ki Dawat Aur Pagdi Dono Ko Qadmo Tale Raund Dega
Agar Aap Ko Naya Ladka Mil Bhi Gaya To Qeemat Sun Kar Aap Ke Hosh Ud Jayenge Aur Phir Aap Ko Koi Purana Ladka Talash Karna Hoga Jo Aap Par Ehsaan Kar De
Agar Ye Naye Purane Waali Ghatya Soch Hum Apne Zahno Se Nikal Phenke To Phir Ek Shadi Shuda Ladke Ko Kunwari Ladki Dene Mein Koi Takleef Nahin Hogi Aur Ek Kunware Ladke Ka Nikah Kisi Bewa Se Karne Mein Koi Sharm Mehsoos Nahin Hogi

Ab Faisla Aap Ko Karna Hai Ke Aap Is Padhe Likhe Samaaj Ke Saath Rehna Chahte Hain Ya Jo Sahih Hai Us Ke Saath?

ABDE MUSTAFA

HUM 2 HUMARE 2

Ye Naara "Hum 2 Humare 2" Aap Ne Bhi Suna Hoga Jis Ka Saaf Matlab Hai Ke Ek Shadi Karo Aur 2 Bachche, Bas Ban Gayi Khush'haal (Happy) Family......,
Log Us Shehar Ko Khush'haal Samajh Lete Hain
Raat Ke Waqt Bhi Jo Jaag Raha Hota Hai
Kitni Ajeeb Baat Hai Ke Ye Baat Sirf Humari Samajh Mein Hi Tashreef Laayi Warna
Rasool -e- Kareem ﷺ Ne Gyarah Aurato Se Nikah Farmaya Aur Aap Ki Chaar Baandiya Bhi Thee'n
Aap ﷺ Ki Awlaad -e- Kiraam Ki Tadaad Saat Hai
Hazrate Adam Alaihissalam Ki Zauja -e- Muhtarma Hazrate Hawwa Radiallaho Ta'ala Anha 20 Martaba Hamila (Pregnant) Huyee'n Aur Har Hamal Se Do Bachcho Ki Paidaish Hoti Thi, Is Tarah 40 Bachche Paida Huye Aur Aap Ki Wafat Ke Waqt Insano Ki Tadaad (Awlaad Dar Awlaad) Ek Laakh Ho Gayi Thi

(تفسیر نعیمی،ج4،ص508)

Hazrate Ibrahim Alaihissalam Ki 3 Biwiya Aur 8 Awlaad Thee'n

(تفسیر قرطبی،ج2،ص135؛ تفسیر نعیمی،ج1،ص705)

Hazrate Ismayeel Alaihissalam Ke 12 Bete Huye

(تفسیر نعیمی،ج1،ص705)

Hazrate Is'haaq Alaihissalam Ke 2 Bete Mash'hoor Hain

(مستدرک،ج2،ص607)

Hazrate Yaqoob Alaihissalam Ki 3 Biwiya Aur 12 Awlaad Thee'n

(تاریخ طبری،ج1،ص231)

Hazrate Yusuf Alaihissalam Ki 1 Biwi Aur 2 Beto Ka Zikr Milta Hai

(معالم التنزیل،ج2،ص363)

Hazrate Loot Alaihissalam Ki 1 Biwi Aur 2 Betiyo Ka Zikr Milta Hai

(تفسیر نعیمی،ج12،ص242)

Hazrate Hood Alaihissalam Ke 4 Bete The

(تفسیر در منثور، ج3، ص305)

Hazrate Dawood Alaihissalam Ke 19 Bete The Jin Mein Hazrate Suleman Alaihissalam Sab Se Chhote Hain

(تذکرۃ الانبیاء، عبد الرزاق بھترالوی، ص300)

Hazrate Suleman Alaihissalam Ki 50 Se Zyada Biwiyo Ka Zikr Milta Hai

(ایضاً، ص329)

Hazrate Ayyub Alaihissalam Ki Awlaad Bahut Zyada Thee'n

(تاریخ ابن کثیر، ج1، ص308)

Hazrate Abu Bakar Siddique Radiallaho Ta'ala Anho Ki 4 Biwiya'n Aur 6 Awlaad Thee'n
Hazrate Umar Faruque Radiallaho Ta'ala Anho Ki 10 Biwiya'n Aur 15 Awlaad Thee'n
Hazrate Usman Ghani Radiallaho Ta'ala Anho Ki 8 Biwiya'n Aur 16 Awlaad Thee'n
Hazrate Ali Radiallaho Ta'ala Anho Ki 9 Biwiya'n Aur 36 Awlaad Thee'n

Hazrate Zubair Bin Awwam Radiallaho Ta'ala Anho Ki 9 Biwiya'n Aur 20 Awlaad Thee'n
Hazrate Abdur Rahman Bin Auf Radiallaho Ta'ala Anho Ki 15 Biwiya'n Aur 28 Awlaad Thee'n
Imam Hasan Radiallaho Ta'ala Anho Ki 10 Se Zaayid Biwiya'n Aur 17 Ya 18 Awlaad Thee'n
Imam Husain Radiallaho Ta'ala Anho Ki 5 Biwiya'n Aur 6 Awlaad Thee'n
Hazrate Talha Bin Obaidullah Ki 15 Awlaad Thee'n
Hazrate Ameer -e- Muawiya Radiallaho Ta'ala Anho Ki 4 Biwiya'n Aur 6 Awlaad Thee'n
Hazrate Saad Bin Abi Waqqas Radiallaho Ta'ala Anho Ki 11 Biwiya Aur 36 Awlaad Thee'n
Hazrate Osama Bin Zaid Radiallaho Ta'ala Anho Ki 6 Biwiya'n Aur 7 Awlaad Thee'n
Hazrate Abdullah Bin Umar Radiallaho Ta'ala Anho Ki Muta'addid Biwiya Aur 16 Awlaad Thee'n
Hazrate Sayeed Bin Zaid Radiallaho Ta'ala Anho Ki 9 Biwiya'n Aur 31 Awlaad Thee'n
Hazrate Muhammad Bin Muslima Radiallaho Ta'ala Anho Ki 16 Awlaad Thee'n

Hazrate Ubaida Bin Al Haaris Radiallaho Ta'ala Anho Ki Muta'addid Biwiya'n Aur 10 Awlaad Thee'n
Hazrate Anas Bin Malik Radiallaho Ta'ala Anho Ki 80 Se Zyada Awlaad Thee'n
Hazrate Zaid Bin Harisa Radiallaho Ta'ala Anho Ki 6 Biwiya'n Aur 3 Awlaad Thee'n
Hazrate Abbas Radiallaho Ta'ala Anho Ki 3 Biwiya'n Aur 10 Awlaad Thee'n
Hazrate Ameer -e- Hamza Radiallaho Ta'ala Anho Ki 3 Biwiya'n Aur 4 Awlaad Thee'n
Hazrate Qais Bin Aasim Radiallaho Ta'ala Anho Ki 32 Awlaad Thee'n
Hazrate Haaris Bin Nofel Radiallaho Ta'ala Anho Ki 4 Biwiya'n Aur 6 Awlaad Thee'n
Hazrate Hasan Musanna Radiallaho Ta'ala Anho Ki 5 Biwiya'n Thee'n
Hazrate Abu Sufyan Bin Haris Radiallaho Ta'ala Anho Ki 4 Se Zaayid Biwiya'n Aur 7 Awlaad Thee'n
Hazrate Maamar Radiallaho Ta'ala Anho Ki 2 Biwiya'n Thee'n
Hazrate Amr Bin Hazam Radiallaho Ta'ala Anho Ki 2 Biwiya'n Thee'n

Hazrate Abdullah Bin Amr Radiallaho Ta'ala Anho Ki 10 Awlaad Thee'n
Hazrate Nayeem Bin Abdullah Radiallaho Ta'ala Anho Ki 2 Biwiya'n Aur 2 Awlaad Thee'n
Hazrate Aqeel Bin Abi Talib Radiallaho Ta'ala Anho Ki 5 Biwiya'n Aur 14 Awlaad Thee'n
Hazrate Khubbab Radiallaho Ta'ala Anho Ki 7 Awlaad Thee'n
Hazrate Abu Umar Qidama Radiallaho Ta'ala Anho Ki 3 Biwiya'n, 1 Bandi Aur 4 Awlaad Thee'n
Hazrate Umar Bin Abdul Azeez Rahimahullah Ki 3 Biwiya'n, 1 Bandi Aur 16 Awlaad Thee'n
Hazrate Baba Fareed Ganje Shakar Rahimahullah Ki 4 Biwiya'n Aur 8 Awlaad Thee'n
Shaykh Bahauddin Zakariya Multani Rahimahullah Ki 2 Biwiya'n Aur 10 Awlaad Thee'n
In Ke Ilawa Sahaba -e- Kiraam Mein Beshtar Ne Muta'addid Nikah Farmaye
Ye Hum Do Humare Do Waali Fikr Pehle Na Thi Warna Na Jaane Kitne Log Abhi Paida Hi Nahin Hote
Jo Log Apni Biwi Aur Bachcho Ke Rizq Ke Malik Hain, Unhein Chahiye Ke Ye Naara Shauq Se Lagayein Lekin

Jin Ka Manna Hai Ke Allah Ta'ala Rizq Ata Farmane Waala Hai, Unhein Aise Naaro Se Koi Farq Nahin Padta

ABDE MUSTAFA

EK HI NIKAH KIJIYE

Humara Padha Likha Muashra Bilkul Theek Kehta Hai Ke Sirf Ek Shadi Karo Taaki Aurat Ke Huqooq (Rights) Aur Bachcho Ka Mustaqbil (Future), Dono Salamat Rahein

Aurato Ki Tadaad Zyada Hai To Kya Hua, Sab Ka Hum Ne Theka Thodi Le Rakha Hai

Zyada Se Zyada Kya Hoga? Yahi Na Ke Un Ki Zindagi Akele (Single) Kat Jayegi

Humari Pyari Society Ka Kehna Bilkul Sahih Hai, Is Se Zyada Ho Bhi Kya Sakta Hai? Jis Tarah Qaume Loot Ke Mardo Ne Aurato Ki Khwahish Poori Karna Chhod Diya To Wo Din Dahade Zina Karwati Phirti Thi* Usi Tarah Humare Samaaj Ke Padhe Likhe Log Karenge

(* تفسیر نعیمی، ج12، ص233)

Is Se Zyada Kya Hoga Aur Humein Is Se Kya Matlab? Hum To Padhe Likhe Hain Na Baaqi Sab Bhaad Mein Jaayein

Un Aurato Ka Zyada Se Zyada Ye Hoga Ke Kothe Par Jayengi Lekin Humein To Samaaj Ke Beech Rehna Hai Bilkul Sahih Kehta Hai Humara Muashra, Is Se Humein Ittefaq Karna Chahiye
Ek Se Zyada Nikah Karne Waale Shahwat Parast Aur Ayyash Hote Hain Lihaza Hum Aisa Kaam Hargiz Nahin Karenge, Hum Padhe Likhe Log Hain
Ab Aap Ko Bhi Chahiye Ke Sirf Ek Nikah Karein Aur Apni Biwi Ka Achhe Se Khayal Rakhein
Kya Zaroorat Hai Muashre Ke Khilaf Jaane Ki? Humari Society Hi To Humein Buraiyo Se Bachati Hai Lihaza Isi Ke Mutabiq Chalna Chahiye

ABDE MUSTAFA

SUNO! MAIN DUSRI SHADI KARNE JA RAHA HOON

Apni Pehli Biwi Se Achanak Ja Kar Ye Kehna Ke "Suno! Main Dusri Shadi Karne Ja Raha Hoon" Bilkul Musibat Ko Dawat Dene Ke Barabar Hai
Ye Kehne Ke Baad Kya Hoga? Ye To Pehle Batana Mushkil Hai

Aag Lag Sakti Hai, Panchayat Bhi Baith Sakti Hai Aur Kuchh Bhi Ho Sakta Hai

Ek Shakhs Ne Himmat Juta Kar Panchayat Ke Saamne Keh Daala Ke "Haan Main Dusri Shadi Karunga!" Phir Hona Kya Tha, Ab Akele Zindagi Kat Rahi Hai, Jo Eklauti Biwi Thi Wo Bhi Chhod Kar Chali Gayi

Jab Muhalle Waalo Ne Ye Manzar Dekha To Jin Ke Bhi Dilo Dimagh Mein Kahin Dusri Shadi Ka Khayal Panap Raha Tha, Wahin Khatm Ho Gaya

Aurat Ko Lagta Hai Ke Dusri Biwi Aane Se Pyaar Mein Kami Aa Jayegi Lekin Aisa Nahin Hai, Ye Koi Pyaar Ke Darmiyan Aane Waali Cheez Nahin Hai Balki Pyaar Ko Badhane Waali Cheez Hai

Ek Se Zyada Biwiya Hone Ka Ek Fayeda Ye Hai Ke Kisi Par Zyada Bhaar Nahin Padta

Ek Biwi Hai, Us Ko Khana Pakana Hai, Kapde Dhone Hain, Bartan Saaf Karne Hain, Bachcho Ki Dekh Bhaal Karni Hai, Apne Masail Hain Phir Raat Ko Shauhar Ki Zaroorat Poori Karni Hai, Itna Bojh Padne Ki Wajah Se Auratein Waqt Se Pehle Boodhi Ho Jaati Hain Aur Phir Shauhar Ko Bhi Takleefo Ka Saamna Karna Padta Hai

Chaar Shadiyo Ka Riwaaj Aam Karna Hai To Aurato Ko Thoda Support Karna Hoga Aur Is Mein Unhi Ki Bhalayi Hai
Agar Shauhar Ko Rokna Hai To Un Kaamo Se Rokein Jin Se Shariat Rokti Hai Aur Jahan Shariat Nahin Rokti Wahan Rokna Nuqsan Deh Saabit Hoga
Is Baare Mein Aurato Ko Zaroor Sochna Chahiye

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